

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, DEC. 30, 1909.

NEW SERIES VOL. XI. NO. 52.

IN CENTRAL ASSOCIATION.

(P. I. Lipsey).

The brethren are arranging to prove the virtues of the Laymen's Missionary Movement. Bro. S. R. Whitten is executive secretary for the State. Bro. J. S. Riser, our associational clerk for twenty years, is ready to provide speakers, so that every church may have a missionary rally January and February conducted by the laymen. Brethren, work with him and make full proof of the ministry of this movement. There will be a great Layman's Convention in Jackson Jan. 8-10 for the whole State, and no layman should miss it who can possibly go. For the sake of the Lord's work let us lay aside some other things and go. These next four months are largely given up to missions in our churches and this convention ought to help us wonderfully. Let prayer be made for the meeting beforehand and let the mission months be seasons of earnest prayer as well as contributions.

We shall sorely miss Bro. Yarborough in our association. For three years he has been our moderator and has given himself unsparingly to the Lord's work. May the Father's blessing go with you, brother, and make you a blessing in your new field as you have been here. It is with genuine sorrow of heart that we give you up.

We expect to give State missions first place in our mission collections this year at Clinton, taking it third Sunday in January, the Lord willing. Then our protracted meeting will begin the fourth Sunday in January. Bro. McComb is to help us, and we hope the brethren everywhere will pray earnestly for us that we may have a meeting of great grace and power.

Bro. Murphy at Flora has been compelled by ill health to give up his work. We sincerely regret his going and the cause. He has done a fine work there and the people hold him in high esteem.

Bro. J. E. Thigpen, for several years pastor at Magnolia, takes up the work at Flora. People in Central Association know Bro. Thigpen and welcome him with open arms.

Bro. J. C. Parker, pastor at Palestine and Fernwood, is given a vacation of two months in January and February to spend at Moody's School in Chicago. He is also a student in Mississippi College. Parker will come as near doing three men's work as the next one and will get good out of it. His churches have a way of growing.

RAINED OUT.

(A. V. Rowe).

These words describe the average pastor's experience for three successive Sundays in December. Of course the sustentation receipts under these circumstances were small, but some of the brethren and sisters seemed to appreciate the situation, and there were a number of individual responses to the cause of the old preacher, enough to guarantee an additional month though there have been two more names added to the list commencing with the new year. Would it be an encroachment on the mission months which we expect to begin with January, to ask those churches and pastors who did not for any reason send their sustentation gifts in December to make this matter of some consideration the ensuing month. Will you not take the words of our Lord so graphically describing that great scene with the sheep gathered on his right hand, the goats gathered on his left hand he says, "Then shall the King say unto them on his right hand come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Then shall the righteous answer him saying, Lord when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." My brother, my sister, this is your opportunity from the standpoint of the denomination in its care of these who will meet you when Jesus says these identical words for him to include you in the glad welcome of that great day. I want to hear him say the words. I believe I shall hear him say them. I want to hear him say them to you my brother, to you my sister, as the blessed of the Father.

REVIVAL NOTICE.

(W. A. McComb).

Home Board Evangelist C. A. Stewart, of Ft. Scott, Kan., will begin a meeting at Chunky, Miss., Jan. 9. This meeting

will probably run till about Jan. 20th.

Bro. Stewart's services could be secured for a meeting immediately following the Chunky meeting. He is said to be one of the best evangelists of the Home Board force. Any one desiring him could address him at Ft. Scott, Kan., up to Jan. 7th, and after that at Chunky, Miss. He could be reached at any time by addressing him in care of the Home Board, Atlanta, Ga.

For the advancement of the Master's kingdom during the year 1910, I greet the brotherhood with hope and good cheer.

A SAD VISITATION AND A GREAT JOY.

(Mrs. E. C. Bolls).

We have had in this community another sad visitation. About six weeks ago one of our dearest friends (Mrs. Hetty Gibson) was stricken with paralysis. Gradually she yielded to the stroke, day by day she became more helpless, till finally pulsation ceased. She received the best medical treatment, the tenderest nursing and the most loving care, but all was in vain. She was a beautiful corpse. For her face wore that heavenly calm that shows the soul has reached the haven of rest. The burial service was conducted by our pastor, Harvey Dana, and it was truly the sweetest one we ever listened to. It was so comforting, so uplifting, so precious. He made it so glorious to die in Christ, to meet the dear Savior after having spent years in his service. Mrs. Gibson left a sister, two daughters and a host of friends to mourn her loss, but we feel assured she has entered into eternal rest.

The poets say, "There is never a line of suffering, but parallel with it runs a line of joy." We have experienced the truth of this during the last few days. One of our daughters works in Memphis and cannot often visit the old home and the old folks, but Christmas morning she came and brought joy to our hearts. Oh the blessedness of these reunions, that seem like a foretaste of Heaven!

She only remained a short time, but how much sweetness and sunshine were crowded into those two days! The happy memories will make our heart like a nest of singing birds for days to come. We seem to have inhaled the odor of violets, and listened to sweet melodies that have given a new thrill to the pulse, a new song to the lips and a nobler purpose to the life.

Letter No. 31, to the Christian Mother of a Large Family of Children Who Said to Me, "So Far as Being Worth Anything to the Large Outside World is Concerned, I Feel That I had as Well Be Dead as Buried Alive as I have been for the Last Twenty-odd Years."

My Dear Friend:

You must not think of yourself as one buried alive; for such is not the case. God does not measure life as we measure it, always. Let us reason together a bit. I know it will do me good, and I trust it may help you.

I. In the Physical World, God Allows No Energy to Be Lost.

1. A weight falls and rests. But the energy that it costs to make it fall and make it stop is not destroyed. It is changed into heat, which is a form of motion still.

3. A dew-drop is distilled on a blade of grass. One takes that drop of dew and subjects it to the energies that are necessary to decompose it; and in doing so, he uncages electricity. And that freed electricity contains heat, and light, and magnetism, and motion. So the energy that it cost to decompose the dew-drop is not destroyed energy—but energy invested that it may come forth in new forms and new clothes. My dear mother, the law of nature is not the law of the survival of the fittest, but the survival of everything.

Energy is eternal. It vanishes here and there along its course only that it may appear in other forms—but it never dies! It has no graves! It never sleeps, nor wanes, nor wears, nor wastes. Sometimes it may be removed from earth, and shut out from the large outside world—

"But still that atom of force
Moves the light poised universe."

Nothing is lost! Nature is the greatest economist beneath Heaven. "Gather up the fragments, that nothing be lost," is God's command to everything and every force. And the history of this world of ours, the darkest of the dark ages excepted, is the record of the handiwork of God as he has woven into the fabric of his own glorious kingdom the energies of everything that has gone before.

2. Now, This Indestructibility of Material Forces Is a Glorious Prophecy.

If God cares for the energy that is contained in water, and rocks, and sand, and air, and flowers, and birds, and beasts, do you reckon he will be so unmindful of man as to forget that he lives, or allow his efforts to be lost? We are not very well acquainted with God, if we think that way about him. See how he has wrought in the past!

1. When the persecutors came down upon the little hand-full of Jerusalem Christians about the time Stephen sealed with his blood his faith in his religion, it looked very much like it was to be a complete extermination. But instead of bringing down these perse-

cutors brought more life. The Christians were scattered, and wherever they went they turned missionary, and proclaimed the glad tidings of life and peace through Jesus Christ.

So it has ever been. God takes the efforts of the vilest of the vile, and makes even that kind of energy to praise him. For a long time it has been a saying that the blood of the martyrs is the seed of the church.

2. Grave heresies in all the Pauline churches, with the possible exception of that at Philippi (and two fussy women in that, which fact, I am sorry to say, was as dangerous a heresy), gave occasion for Paul's sound and wholesome teaching.

And I reckon the Lord allowed Paul to be put in prison that he might have time to give to the churches he had established, and through them to us, the great epistles which furnish us the very ed-rock of our theology.

3. Judas was a traitor, but his kiss was made to serve God's plan; while nearly every act in the awful tragedy of the Lord's death, where any mention is made of the acts of designing men, it is added: "And this was done that the prophecies might be fulfilled."

4. Infidelity and Agnosticism, in all ages of the world, have beaten their brains out over the anvil of their own hypotheses. Tom Payne and his mimic, Bob Ingersol (for I doubt, after all, that Bob ever got off an original idea), and all others of that kind, have accomplished about as much against Christianity as did Voltaire, when he set up his great printing presses to destroy what he vainly termed, "That Religious Heresy." Instead of doing what he expected to do, he did good; for his scheme failed, and his presses were bought by others and used for printing Bibles. That is according to Scripture; for in the 76th Psalm it is said, "The wrath of man shall praise the Lord." Please read Exodus 9:13-16.

5. Designing men make ships for the sake of dollars and more dollars; and then God presses them into use, and loading them with missionaries, he sends them as his messengers of peace and light and life to the shores of every benighted land. The man who, when he saw a ship being loaded with missionaries, said, "That is what ships are for," was right, after all.

III. Why I Have Made These Five Observations.

I have made them in order to enable me to say with all the emphasis I have that if God makes the efforts of designing, and even mean men to show forth his glory, he will not do less than that with the efforts of those who are his friends, and love him, and try to serve him!

1. I am not surprised that Jesus taught that he who gave a cup of cold water to one of God's little ones, in the

spirit of real service, was, in very truth, doing a service to him.

2. The alabaster box, broken, and its contents poured on the feet of Jesus filled all the room with the richness of its perfume; but the act itself has filled the wide, wide world with the splendid aroma of what real service means; and has shown us all, upon the authority of Jesus himself, that a good deed never dies!

3. The widow's mite was a "little sum"; but as it went rattling into the brazen mouth of the treasury-box that day in old Jerusalem it set in motion vibrations that have been echoing and re-echoing around the world ever since.

Abraham was the father of the faithful, it is true; but in the matter of the conservation of his spiritual energy, he had no advantage over you—notwithstanding you sometimes think that you have been buried alive for more than twenty years.

Please read Gal. 6:9 and take courage. This verse brings us a great lesson in the form of a figure: Sowing and Reaping. Even in material things before a harvest can be realized, certain conditions must be met. A harvest is not waiting for every man who happens to have a sickle on his shoulder. It is preparation, planting, growth, waiting—then harvest. So it is in spiritual matters, with this exception: In matters material God sometimes seems to withhold his co-operation, and the harvest fails; but in matters spiritual this never happens.

Now, the greatness of the field, or the boundlessness of one's opportunity is nothing in one's favor. We have no more right to select our field which we are to cultivate for God, than we have to select our parents, and when and where we are to be born. Men and women, as God's servants, are only God's stewards, sent to cultivate certain fields; and the "well-doing" of Galatians 6:9 is doing well in the place where the Lord has placed us.

The world has made students out of all of us, and taught us many things that are not so; one of which is, that "doing well" by the world's standard is identical with the "well-doing" of the Bible's standard. The world's idea of "doing well" is success on a large scale, and in a large field. But the Bible's idea of "well-doing" is the proper cultivation of the very field God has assigned one to.

In a large cotton mill there is the superintendent and the weaver. And because the former has a larger field than the latter, the world may say that the superintendent is doing better than the weaver. But if the weaver is doing better weaving than the superintendent is doing better superintending, then the latter is really doing better than the former.

IV. This Ought to Encourage You.

I know you have a thousand cares, and are burdened with the anxieties and responsibilities of motherhood. What real mother isn't? You toil on, year in and year out, in the midst of your home duties. And you are so completely shut out from the "large outside world" that the masses do not know you; while, doubtless, many whom you have met have forgotten that you live. That is why you feel that you have been buried alive for more than twenty years; that is why you sometimes become despondent; that is why you sometimes cry!

But, after all, my dear mother, you represent the noblest class of all! Our mothers are the noblest, grandest, and most useful mortals beneath the stars. I do not believe there has ever yet been a really great man who did not have a really great mother before him. Neither do I believe that a really great mother will fail in giving really great men and women to the world. The hand that rocks the cradle still rules the world.

The noble traits of your character and life are being multiplied over and over again in the lives of all your children. And what your children shall yet be worth to the "large outside world" is yet to be the measure of your real worth to it.

The motto of one of the old English families was a single Latin word: Persevera (persevere). With that word looking upon him from the lintel of the door, and from the walls of his room, and on his shield accompanying him to battle, or across his horse's bridle going with him upon the chase, it is no wonder the founder of that family developed a strong character in himself and transmitted it to all his descendants. What this world needs now, most of all, is mothers of the right kind—mothers who are willing to be real mothers—mothers who love God and keep his commandments—mothers who delight to live in their children, and are content to be worth while to the "large outside world" through their children.

May God fill this land with mothers like that, and then sustain them with the old Roman's motto of power, "Persevera!"

Huntsville, Ala.

RESOLUTIONS.

Whereas, Rev. R. J. O'Bryant, our beloved pastor, who has served us about two years has yielded to the impressions of the Holy Spirit of God to accept other churches. His wise leadership and stand against vice and sin and whatever makes for the downfall of humanity, his unfaltering devotion and advocacy of such things as tend to uplift, coupled with his simple, forceful and eloquent preaching of the gospel have been a great blessing

to our church and the community as well as the surrounding country, and

Whereas, Another church extended a call and beloved pastor left Nov. 1 to take charge of the Lord's work in another field, therefore be it

Resolved, First, That we very sorrowfully give Bro. O'Bryant over to other work, although we feel that his only object in severing himself from us and accepting work elsewhere is to further glorify and advance the Lord's kingdom.

Second, That the church and community has sustained a great loss in having to sever the relations that existed between him as pastor and us as a people, and our prayers go with him that he may have pleasant work elsewhere and that he may be instrumental in winning many souls back to God.

Third, That these resolutions be spread upon the minutes of the church, a copy be given to the Plaindealer, Mississippi Baptist and The Baptist Record, with a request to publish same.

W. J. Peters,
J. W. Lane, Jr.,
Miss Exa Kennedy.

WHAT IS NOT?

The church is not a building; but a body of believers.

The building is not a temple; but a house for instruction.

The temple is not Christian; but Jewish. Christianity is not stationary; but aggressive—"go, teach."

The Sunday School is not the Children's Church; but the first department of church work.

Children are not in the church until they believe, and then have no separate church.

There is no distinction in church members, except in their gifts. All ought to be in the Sunday School, in some of its grades. To work is to carry out the injunction of Paul, in II. Timothy 2:15 viz: "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth."

It is an open question whether the Lord's Day morning service ought not to be given wholly to pastoral instruction to the church collectively; including the entire family; instead of a "sermon" too often for "hearers only." What we need is "doers of the Word," and they need both instruction and training in their work.

This would do away with the objection that the children do not stay to preaching, and that parents don't attend Sunday School. On the other hand, it keeps the families together, and practically stops straggling. Further, the pastor would get better acquainted with his flock. It would make him a better leader.

In the afternoon, singing exercises would be in order, to instruct and train for that part of worship, now threatened with absorption. Organs, choirs and artistic music are a tendency of these days, to supply the

place of hymns and spiritual songs. We are losing the praise part of public worship, and excluding to a large extent, therefrom women and children.

At night, the pastor can preach to sinners and backsliders, especially, and Christians that attend for interest and encouragement. It will be, of course, a mixed congregation, and the gospel must be the theme. Earnest prayer, both private and public, should precede this service and not of the minister alone, but all God's people.

One more thing is a necessity, not altogether dependent on the pastor; that is the weekly prayer meeting; which is said to be: "The thermometer of the church." It is a powerful instrument for developing the membership in activity and helpfulness and in spirituality. As these things are cultivated, the power of Christianity is made manifest.

There are those who will object to the whole of the Lord's Day being thus used; but they should remember it is his day; not our own. Again: our example to the world is hurtful, if we appropriate the hours to our own use for pleasure or profit. Besides, we need rest from secular matters and worldly activities.

Christians are responsible for their example and their influence; they are "known and read of all men." It becomes them, then, to "watch, lest they enter into temptation." Let us note the words of the Apostle Paul: "All things are lawful for me; but all things are not expedient." Hence he says "If eating meat causeth my brother to offend, I'll eat no meat while the world stands."

These scattering suggestions were not contemplated when this article was begun; but the Spirit seemed to lead, and it is well. It is time for us to "thin, on these things." Christians are called into service, into sacrifice: there is some department in church work for which each has a gift.

L. A. D.

BIBLE INTSITUTE.

(T. J. Miley).

Please say to your many readers that Dr. W. J. McGlothlin of the Seminary at Louisville, Ky., will hold our Bible Institute at Newton again next year, beginning Jan. 10. His lectures will continue for five full days, and will cover the book of Matthew. We shall try to give all free board, and make them as pleasant as possible while with us. All preachers, deacons, Sunday School workers are cordially invited. It's a fine opportunity to get a good start on the Sunday School studies for next year. In addition we hope to get Bro. Landrum Leavell and Prof. Godbold for a few lectures.

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A GOOD PERIODICAL—A LIBRARY IN ITSELF.

That, the parent, the librarian and the editor can do. The parent may assemble a library for his children, can guide, help and suggest; the word in season which encourages the leap from good fiction to better fiction, from the hunting sketch to the book on nature, from the historical tale to history. But not many parents have the money to buy the books or the leisure to do the teaching, and some have not the tact and knowledge, and public libraries and librarians are not omnipresent.

It is the editor who can do most. The periodicals cost infinitely less than the private library; it is not fixed, like the public library; it small expense it can be brought into the remotest home. But what is a still greater advantage is the fact that it can bring the instructive and the entertaining fiction and fact in juxtaposition—where the thoughtless young reader will some time be prompted, having read the one to read the other. The editor can grade his reading, and vary it, and so provide a constant inducement to readers to take a step upward. The ideal periodical for the family will be one so edited and arranged as to provide what may be called a graded school of

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reading, which can take the youngest child and lead him up and on until he reaches maturity, and then—still interest him! For since the parent, as has already been said, is the natural leader in the reading of the family, a family paper will be the best—a paper, that is, which is interesting to young and old alike, which they read and discuss together, and which makes for real companionship between all the members of the family. No parent, recognizing his responsibility for the family reading, can fail to see what opportunities for correcting, stimulating and directing the family taste are afforded by the constant, familiar family discussion of what is read in common by himself and his wife, his daughter and his son.

A HIGH PURPOSE NECESSARY.

The writer for the young, whose aims are really high, must first of all make his fiction interesting. Then into his fiction he must inject the salutary message. This he may do in a great variety of ways. He may, for example, utilize his tale of adventure to awaken a taste for natural history, an interest in foreign lands, people and customs, or to give an interesting lesson in geography, or to instruct in the wonders of some courageous trade like bridge-building or rail-roading. Again, he may utilize his story of temptation and moral struggle to awaken admiration for the nobilities of character. It is possible for the story teller to start a thousand impulses toward reading of a higher grade: the actual transition from fiction to the literature of instruction is what he cannot manage.

There is quite a lot of interesting history connected with Little Rock, Ark. We give a few fragments, as gathered from a conversation a few days ago with Dr. J. B. Searcy, now a resident of that city, and for forty years a most efficient laborer in the Master's kingdom. Eighty-one years ago the Presbyterians began work there. Generally our Presbyterian brethren follow, but this time they led. After 81 years this denomination now numbers about 1,000 members. Forty-six years ago, at the Arkansas Baptist Convention then assembled in Camden, lifting up their eyes and looking upon the field said, "Little Rock is a fine little city, but there is no organized Baptist interest there." From that convention dates the beginning of mission work in the capital city of Arkansas. The first church was organized in 1858, with four members. The Baptist is by far the largest denomination in this thriving city of 70,000 inhabitants, there being in the city and suburbs nine Baptist churches with approximately 10,000 members. The Presbyterians were on the ground years before the Baptists,

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but while with that advantage they now have 1,000 members, the Baptists have 10,000. In other words, it appears that whereas it required the Presbyterians 81 years to gain 1,000 members, it required 56 years for the Baptists to gain 10,000.

Rev. W. S. Allen has accepted the pastorate of Florence, D'Lo and Lux, with residence at Florence.

Rev. S. R. Young, of Martin, has been employed by the Convention Board to preach to the Rowe Memorial Church, Natchez, for one-half time.

A nice home wedding occurred at the home of Mr. Sam Hunter on December 25, at 1:30 p. m. The contracting parties were Mr. H. K. Helton and Miss Willie Ula Magee, both of Jackson. Rev. T. J. Bailey officiated. May their career be marked by many joys and great usefulness.

Down by Galilee; A Tale of the Christ. by Ralph Connor, is a beautiful little book well worth any one's reading. Mechanically it is a gem, and its contents will please and help anyone who will read it. It is published by the American Baptist Publication Society, 1701-1703 Chestnut street, Philadelphia. Price, 40 cents postpaid.

Rev. Otto Bamber, one of our Home Board evangelists and his singer, Mr. J. E. Reynolds, will leave January 1, 1910, for a two months' stay in the Panama Canal Zone, doing mission work among the English-speaking people. We trust they will accomplish much good for the Master.

It was the great pleasure of the editor and Mrs. Bailey to spend last Lord's day with their mother and other relatives in Goodman. The mother is in her 79th year, is blessed with reasonable health, and reads a great deal for one of her age. This is a good way to spend one's declining years, as reading is a great pleasure and solace to lovers of good literature.

Rev. W. F. Yarborough preached his farewell sermons to the First Church, Jackson, on last Lord's day and leaves this week for his new field with the Parker Memorial Church, Anniston, Ala. The parting was painful to all concerned, but, though we part, still we love. Pastors W. A. Jordan, of Yazoo City, Bryan Simmons, of Brandon, and M. O. Patterson, of the Second Church, were present at the Sunday evening service. Pastor Riley could not be present, owing to an injury received in a fall on the ice.

Brother C. R. Crossland, one of the Sunday School Board's field secretaries,

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is very anxious that any person in Mississippi who is taking any portion of the Teacher Training Work will send him your name at once, if you have not already done so. He wishes to issue a detailed statement of the Teacher Training Work, showing the number of classes in each State. We are sure there is a number of classes and individuals in Mississippi who are entitled to enrollment. We shall be glad to see the statement. Already there have been enrolled in Nashville 4,525 names of persons who have either received our Convention Normal Diploma, or who are now at work on some portion of the Normal Course.

The treatment of the Sunday School lessons by Dr. Sproles begins in this issue. He has agreed to continue this work through the year. Since our first announcement of our engagement of Dr. Sproles to treat the Sunday School lessons for 1910, we have had many expressions of satisfaction from Sunday School workers and pastors over the State. He is aiming to adapt his treatment largely to intermediate grades. The lesson will be published on Thursday before the Sunday on which it is to be recited; and, as the paper reaches nearly all of our subscribers on Friday and the remaining few on Saturday, all will have time enough to study the lesson in the light of his treatment before Sunday and not time enough for losing the paper. Some of the best Sunday School superintendents in the State have written expressing their appreciation of Dr. Sproles' style of treating the lessons.

WEST POINT.

The West Point Church has come to the close of Pastor L. E. Barton's first pastoral year with the following statistics as some of the tabulated results. Sunday School increased about 25 per cent; a Baptist Young People's Union, a Young Woman's Auxiliary and Sunbeam Society organized and maintained in active work; more than 60 accessions to the church; about \$2400 contributed to the Convention Boards (four times as much as the year before); more than \$3000 to missions and education combined with a grand total to all causes of approximately \$7,500.

IF, AND BUT.

"If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared." Psalm cxxx. 3-4.

A FEARFUL IF.

It Is God's Estimate of Sin That Is Here Referred to.

His name is twice mentioned in these few words. His is the only true estimate. Not our estimate of ourselves. We are inclined to be partial and lenient. We pass our own examination with honors. Not the estimate of friends. They might

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be too charitable. God's estimate! "Who shall stand when He appeareth."

What we call pure water may be foul enough to the analyst. "Snow-white linen" looks anything but white on snow. The policeman's bull's-eye and the vessel's search-light discover unsuspected deeds of darkness. "The Lord seeth not as man seeth."

What if He Should Enter Into Judgment With Us?

If, as well as seeing and recording sin, He should visit it with penalty. If He drew out His hand and seized His rod—what then? What if He punished merely our "iniquities"—our inequalities, our unevennesses, our shortcomings, our unbelief? "Who shall stand?" Who can excuse themselves? Who can escape? Did Adam, Cain, Antediluvians, Sodom, David, Annanias, &c?

The scales at the mint are so delicately adjusted, that coins which are ever so slightly short in weight, fall headlong into a separate compartment. God's scrutiny is so exact, that some of the deeds that men have supposed worthiest would fail to pass muster, and "The sins of one most righteous day, might plunge us in despair."

A BLESSED BUT.

Buts are generally spoilers. ("But he was a leper.") The reverse is true here. This "but" is a cool breeze in a desert, as a season of clear shining to cheer us after rain. **There is forgiveness!**

God Is Gracious and Merciful as Well as Strictly Just.

"There is forgiveness with Thee." It dwells in His heart, and gushes forth as a fountain.

Jesus, God's own dear Son, has become the sinner's Substitute. So all may be forgiven. The sin needs only to be deplored, confessed, and forsaken. Forgiveness needs only to be sought and accepted. Jesus needs only to be trusted and loved.

How well I remember with what readiness I was forgiven in boyhood days, by a loving mother, who was only too glad to pardon when sorrow for wrongdoing was felt. Tears were soon dried, and estrangement ended when forgiveness was sought. God is not less willing to restore to favor, than the most tender mother.

God's Forgiving Love Should Prove an Incentive to Holy Living.

"That Thou mayest be feared." Nothing promotes loving reverence for God more than a sense of His pardoning grace. "To whom little is forgiven, the same loveth little." To fail to fear God, because He is gracious is despicable. "Shall we continue in sin that grace may abound? God forbid."—Romans vi. 15.

THE OLD RELIGION GOOD ENOUGH

(J. M. Wilkins.)

We often hear the expression "Old Religion versus the New." In this we are reminded of the following from Paul's letter to Timothy, 4:3, 4: "For the time will come when they will not endure sound doctrine; but after their lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and be turned unto fables."

Surely the time is here already. Almost everywhere that we are a mind to hear a new doctrine of some kind being preached as an improved form of the one and only true religion—that taught by Jesus of Nazareth. Not only thousands but millions are being turned unto these "fables" every year.

Much is said about the "higher criticism" of the Bible. We average laymen may not know the difference between the "higher" and the "lower" criticisms, but we do know that much of the so-called "higher criticism" can mean nothing less than a lower estimate of the Bible in the minds of the great unthinking masses. The deep reasoning minds find nothing disharmonizing about the sacred book and the new knowledge of science. Then may we not be willing to follow its sacred precepts in the same implicit faith that our fathers and mothers followed it of old? Somewhere I read these lines about the Bible:

"Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counsellor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live
It taught me how to die."

I often repeat them and pray that when the end comes they may be my sentiments faithfully voiced.

In my nature there is little of the poetic, but I found flitting through my mind the other day, as I drove along the road some lines like these:

They are preaching doctrines new—
The new thought full and free,
But what my mother believed true
In faith is good enough for me.

Piped organs new anthems swell,
And empty hypocrisy's voice
Words the new song exceeding well;
But for me sing my mother's choice.

Waynesboro, Miss.

Sunday-School Lesson

By H. F. PROLES, D. D.

To be studied with open Bible.

THE FORERUNNER OF CHRIST.

Mt. 3:1-12).

January 2, 1909.

1. The Message and His Message—(1-4).

In those days when Jesus was still at Nazareth (Mt. 2:23), who came calling on the people to prepare for the reign of Christ the Messiah? (1) His father, Zacharias, named him John by the direction of the angel who announced his birth (Lk. 1:22) and he was called the Baptizer because of the new and significant ceremony which he administered.

Where did John begin his work? (1) That is, in a thinly inhabited district between Jerusalem and the river Jordan. Why did John come preaching in the wilderness? (Repeat the golden text).

Jesus said that John was the Elijah of the New Testament. In what respect did John resemble Elijah? (4) Yes, in his dress and food. The angel who announced his birth said that he would have "the spirit and power" of that prophet (Lk. 1:17), i. e., that he would have his courage and fiery strength.

What was John's message? (2) Yes, a proclamation that the kingdom of Heaven was at hand and a call to repentance in preparation for it.

What did he mean by the Kingdom of Heaven? The rule of God in the hearts and lives of men under the government of Christ on earth and in Heaven. Those who are willing for the King to have his way with them are of his kingdom. (Study Mt. 6:10 and see how the second petition explains the first).

Why is this Kingdom here and now called the kingdom of heaven? Because it is heavenly, high and holy, in its nature and laws, in its subjects and privileges.

What did John mean by repentance? Sorrow toward God for sin, which leads to a change of heart or disposition, and shows itself in changed life.

2. The Effect of His Preaching (5,6).

John did not go out of the wilderness with his message. From what places did the people go to him? (5).

What drew them? The common expectation that a messenger from heaven would soon come (the voice of prophecy had been silent 400 years), the fear of the coming judgment, and the preaching of a man who was conscious of a message from God and who believed every word he said.

What did John require of the people? Repentance (21) faith in Him who should

come after him (Acts 19:4), confession of sin and baptism (6).

3. His Warning (7-11).

Whom did John see coming to his baptism? (7). Pharisees were a self-righteous people who made religion consist in the observance of petty precepts. Sadducees scarcely believed anything; and denied the future life, the resurrection, and the existence of angels or spirits.

What did John call them? (7) A brood of hateful and poisonous serpents.

What was his message to them? (8,9). That is, if you are sincere change your conduct.

What false idea of theirs did John expose and rebuke? (9). That there were to be special privileges in the new kingdom because of ancestral relations.

What did he mean by the figures of verse 10? That the sharp axe of the gospel was lying at the root, and was ready to smite if they should continue unfruitful; that religion under the Coming One was to be an individual and radical matter; that his righteous reign meant the punishment of the unrighteous.

4. John's Idea of Christ (11-12).

Who did some people think John might be? (John 1:19-22).

What did he say he was? (John 1:23).

What was his idea of his own mission? (3). To prepare the way for Christ, to make ready a people for him.

What did he think would be Christ's mission? (11) That Christ would be not only superior to him in position, but also more powerful, able to accomplish that which he could not do. His was the baptism of repentance unto the forgiveness of sins, while Christ's was the baptism of the Holy Spirit unto the communication of spiritual life.

What is meant by baptize "with fire"?

In verses 10 and 12 the reference is to destroying fire, that wrath was inseparable from the coming King. In verse 11 the reference seems to be to purifying fire, or the cleansing Spirit.

Seek Further Answers.

Is Christ your King? Are you willing for God to have his way in your life? Who sits upon the throne of your heart? Who directs your life? Can you pray, "Thy will be done" and "Thy kingdom come"?

Do you repent? This is the call of the King himself (Mt. 4:17). His kingdom is one of righteousness. Do you turn away from all known sin? John demanded righteous living as the test of religious emotion. Will you endeavor to show

the genuineness of your repentance by fruit unto holiness?

You sincerely repent; but have you spiritual life? You have forgiveness, but are you being cleansed from all sin? How is one to know? By the response of his soul, his whole personality, in trust and love and obedience to Christ the King. To know Him, to make this response, is itself spiritual, eternal, life (John 17:3).

EXPLANATION AND SUGGESTION.

(Walton E. Lee, Secretary).

My attention has been called to an error in the record of the proceedings of the last day of our recent convention in Winona. I understood Capt. Ratliff to move that all reference to Clarke Memorial College be stricken from the report of the committee on Our Educational Interests and so recorded as it appears in section 69 of the Annual.

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We have just closed a gracious meeting at our church. Brother W. A. McComb, evangelist of our Home Mission Board, was with us for fifteen days, and the Lord was present in great power from the very beginning, and many souls were converted and several reclaimed.

We had been praying for deep spiritual power and our prayers were answered. On the last day we were rained out and failed to gather many who were to unite with the church on that day. Ten for baptism and three reclaimed. Brother McComb is giving himself to the work and God is using him as few other men are being used; our church is in splendid condition now to be used of God for a greater work.

GRACE.

(W. I. Hargis.)

Making no effort to define grace, for it is undefinable in words, as a word it is a word so full and rich. Its euphony is pleasing to the ear and soothing to the heart. As a doctrine it is matchless, priceless, and yet a gift—unmerited gift, bestowed when our hearts were rebellious, our necks stiff, and we were set in our own ways. But God spoke in that mystic and mysterious way, known only to himself, the heart listened, and our whole nature joyfully responded. The work was done—God's work in saving a soul. We rejoiced. Our feet had been taken from the miry clay and placed upon a rock, and anew song put in our mouths, and we sang as we could not before:

"Grace, 'tis a charming sound,
Heaven with the echo will resound,
And all the earth shall hear."

And then as we looked back on our former lives, and considered the evil tendencies of our natures, and contrasting our former with our present condition, our hearts prompted us to exclaim: "It is by the grace of God, that I am what I am."

Our hearts in the morning of their first real joy, swelling to overflowing fulness, and contemplating the richness of this gift, and the wonderful display of sovereign mercy, our tongues voicing the feelings of our hearts, sang:

"Amazing grace, how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."
'Twas grace that taught my heart to fear

How precious did that grace appear,
The hour I first believed."

Then, as we contemplated the future of the Christian life, its pilgrimage, leading through trials, temptations and dangers, innumerable, and into scenes of suffering, death, heart-crushing partings and lamentations, the scene being enacted, perhaps in our own homes; and as the way would grow darker, and difficulties multiply, and trials increase, with mountains on either side and the impassable sea before us, our ears now attend to new sounds and the voice of a new leader, we heard the words of our leader echoing among the mountain fastnesses,

"stand still and see the salvation of the Lord," and we sang again:

"Through many dangers, toils and snares,

I have already come;

'Tis grace has brought me safe thus far,
And grace will lead me home."

Our faith was strong. We believed our leader—the captain of our salvation. We had vowed obedience. We stood firm in our confidence. But the way was not clear. To go forward involved uncertainty to our human reason. But as courage begins to weaken, and fear to triumph, the orders, "Go forward," are heard. Faith asserts itself, though not wholly devoid of fear. We obeyed. The light moved to the front, the darkness to the rear. We walked in the full light of the divine presence. The darkness hid us from the enemy and confused them.

As we ascended the farther shore and the weary, perilous pilgrimage is ended, and our hearts are glad and light, we swell an anthem of praise, and the theme is still grace:

"Grace all the work shall crown,
Through everlasting day;
It lays in heaven the topmost stone,
And well deserves the praise."

"My grace is sufficient for thee."

"DEPRIVITY, HELL, UP-TO-DATE-NESS, IGNORANCE, ETC.

(W. A. Jordan).

"The Jackson Daily News" of your city may be a splendid newspaper and the editor may be a good citizen, politician, scholar and gentleman, but he is certainly a poor theologian. Since our secular papers take upon themselves the delightful task of advising preachers to keep out of politics and not to mix up church and state,

I feel at perfect liberty to offer a few feeble remarks by way of counselling editors of our secular dailies to go slow on writing theological essays and disquisitions, of which they are usually about as ignorant as the preacher is of political issues. The said editor gives what might be considered by him and his class as a final death-blow to the out-of-date, obsolescent, hell-originating and sulphurous-fire-and-brimstone-loaded doctrine of "total depravity." The "ipse dixit" has gone forth and it may seem impudent for one in the ranks of the "cloth" to dare raise his protest against this ebullient effort to overthrow the word of the living God. The doctrine of "total depravity" may be obnoxious to the pharisaical spirit of the self-righteous modernist, and equally obnoxious to the culture and refinement of the modern self-constituted society devotees; but it is notwithstanding the plain teaching of the Word of God.

Some preachers, in the ranks of the "higher critics," in order to tickle the

fancy of their superficial followers, may adhere to the same dogma; but even this only shows the tendency to neglect, drift away from and deny the plain statement of Holy Writ, when not in accordance with their opinion.

The doctrine of "total depravity" does not mean that man is as bad as he can be, nor does it imply that the one totally depraved may not have some good in him. But it does mean that man is depraved throughout the entire man—mental, moral and physical. It does mean that the alien sinner is entirely cut off from God—"dead in trespasses and sins." Eph. 2:1.

The term that describes "total depravity" is death. Death here means what it ordinarily means, separation—separation from God on account of sin. This death is complete. Man is either dead or alive spiritually—he cannot be partly dead and partly alive. There is no middle ground.

"Wherefore by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

All men naturally are dead—dead to God—"dead in trespasses and in sins." Sometimes high up in the scale of moral being, sometimes low down in the scale of being, but as to God, whether up or down, always entirely separate from God—"totally depraved." All the good there is in man, so separated from God, is of imitative kind. A man has some gratitude, so has a dog. A dog will appreciate a favor. So will some men, separated from God—"totally depraved."

But to the record again:

Is. 1:5, 6. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores."

Notice the totality of the affliction. "The whole head." This includes the intellectuality—the thoughts and the imagination and fancy.

"The whole heart faint." This includes the moral nature—the affections and the will. Man cannot love God, nor can he will the right, for the will itself was paralyzed in the fall. The whole heart.

The physical man is involved—"no soundness in it." Deny it, ye haters of the truth, and God will smite you in His day!

Again turn to Jer. 17:9.

"The heart is deceitful above all things and desperately wicked: who can know it?"

Here again the heart is said to be "desperately wicked."

A challenge is given to any man to know his heart. Do you say you are good? How do you know it? All you know about your heart, or any other

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A challenge is given to any man to know his heart. Do you say you are good? How do you know it? All you know about your heart, or any other

man's heart, is what God says about it in his Word.

Turn again to Gen. 6:5

"And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Not simply his thoughts, but "every imagination of the thoughts." Let the fancy run riot in the universe, and in its most active flights it is filled with sin.

"Only Evil Continually."

Could language be more comprehensive? Either language means nothing, or the Bible is a fabrication of the doctrine of "total depravity" is not taught.

Turn again to Ps. 14:2, 3:

"The Lord looked down from Heaven upon the children of men to see if there were any that did understand and seek God. They are all gone, they are all together become filthy. There is none that doeth good, no, not one."

The Lord couldn't see what this wise editor claimed he saw in man. That's getting wise with a vengeance.

The Lord looked for the purpose of finding a man who did good. But He couldn't even find one who sought after God. He couldn't even find one who did understand.

Now God certainly does know at least as much as the editor of a daily paper.

Turn again to Rom. 3:15-18. Speaking of the race as such:

"Their throat"! It is an open sepulchre.

"Their tongues"! They are deceitful. "Their lips"! The poison of asps is under them.

"Their mouth"! It is full of cursing and bitterness.

"Their eyes"! There is no fear of God before them.

"Their feet"! They are swift to shed blood.

These are some of the passages teaching "total depravity." What pity that men will not read and believe what God says instead of depending upon the hallucination of a distorted imagination. I admit this is a dark picture, but it's God's photograph of fallen man.

Look upon it! Pollock, Dante, nor Milton, in their epics, have ever given such a vivid painting of man's depravity as is depicted here in the Word of God. God did not make man like this. Man made himself that way. God made him good, but in the fall he became sinful and a sinner. Of course hell follows as a result. No "total depravity," no hell. Those who deny the doctrine of "total depravity" likewise deny the doctrine of hell. Both are taught in the Word of God.

Yacoo City, Miss.

A Helpful Booklet.
(J. B. Gambrell).

I have received a booklet prepared by Brother H. F. Sproles giving a definition of terms and a statement of doctrine in

a clear, concise manner. All my life, I have felt the need among our preachers and Bible students generally of just such a work as this. Of course, the information contained in this booklet can all be found elsewhere in large volumes generally and in extended treatises, but here we have exactly what the preacher and Bible student needs in a small space, easily used and always clear. Dr. Sproles excels in clearness of statement, which is the first quality of a good teacher or writer. Very much of the looseness of doctrine comes of a want of understanding of key terms; for instance, take the word "regeneration." That is a key word in the statement of Bible doctrine. What does it really mean to a great many? It means the same thing as conversion, which it does not mean at all. To others, and perhaps to a majority of professing Christians, it means ecclesiastical relations or the attitude of a person toward God, as that person stands related to certain ecclesiastical functions, or orders. To know what regeneration really means is to get a right start toward an understanding of a great many other things; so of justification, conversion, sanctification and on and on. Every student of the scriptures will find this a practical help and handy. It fills an exact niche. The booklet ought to have a large sale. I understand it can be had at 25 cts. per copy, or ten or more copies to one address for 20 cts. per copy. Address Rev. H. F. Sproles, Clinton, Miss. Dallas, Texas.

TO PASTORS—A CONVICTION. (H. F. S.)

One may have an opinion, may hold a theory. But a conviction has him, binds him, masters him. A conviction grasps and holds me. I feel bound in spirit to comply with the request that comes from various sources to furnish Sunday School helps in The Baptist Record for scholars and teachers who have but little time for study and meager preparation for teaching.

I am not in the regular pastorate now. A long experience in that relation has given me an intense and abiding desire to help children and young teachers. Dear pastors, help me to reach as many as possible. See that The Record goes into every family in your church.

As never before the mute cry goes out from longing souls, "we would see Jesus." We shall study his life throughout this year. A vision of Jesus is the supreme need of the unregenerate soul. A clearer vision of our exalted Lord, which gives implicit confidence, a tone of certainty, a note of authority, is essential to efficiency in the pulpit and with the class. To help in such a revelation is the supreme desire and shall be the honest effort of him who still loves boys and girls. Lord Jesus, help me.

One Hundred Million Dollars a Year Wasted by Churches.

The Catholics have 12,255 clergymen, 3,000 more than the number of their churches. The Protestants have only 149,472 ministers, or 50,550 less than the number of their churches. This number of churches must either be without pastors or divide a man's time, says the Rev. Edward Tallmadge Root, field secretary of the Massachusetts Federation of Churches, in The Delineator for January.

What can this mean, in the light of the concrete cases studied; but that at least 100,000 churches are too small to support a pastor alone? To be sure, their weakness is not always due to duplication; but, on the other hand, many are enabled to support a pastor only by receiving missionary aid and paying a starvation salary. If these be added, we may allow for those weak because in genuine missionary fields, and still estimate that their very weakness proves that half of the churches in the United States are superfluous.

It is safe to say that the same proportion holds of buildings; for if there are church organizations without houses of worship, on the other hand there are buildings, as our citations show standing idle. Twice as many churches as are needed seems a high estimate; but the reader will note that some such estimate monotonously characterizes our quotations of facts or statistics for city as well as country.

There is \$500,000,000 sunk in needless church buildings, and \$100,000,000 a year is needlessly spent in their maintenance and erection. But this is a small item of waste compared with those of which society as a whole is guilty. How petty it seems in comparison with the \$2,000,000,000 spent for intoxicants and tobacco—needless luxuries, to say the least! Or in comparison with the 200,000,000 tons of coal annually wasted in improper methods of mining; with the similar waste of water-power, forests, and all our resources.

There is probably not a dollar more expended in church property than is actually needed somewhere. The trouble is, that it is not expended to meet real needs that it is wasted so far as the real interests of the kingdom of God are concerned.

WATCH THE SENATORIAL FIGHT

One of the most important matters that the coming legislature will have to decide upon is the election of a United States Senator, to succeed Hon. A. J. McLaurin, deceased. The Daily Clarion-Ledger will be sent to any address during the entire session for \$1.35; Weekly during the entire session for 35 cents. As the Clarion-Ledger is the official journal of the State, and the only paper that prints all the laws as passed, they will no doubt greatly increase their circulation during this period.

ON LETHE'S TIDE.

From Lethe's wharf a ship set sail,
And on the moaning tide
She slowly drifted down that stream
Where silence is the guide.

This ship that drifted sadly on,
Was sacred, sad and drear,
For on her deck there tottering stood,
The faint and dying year.

The bells—'twas requiems sad they rang,
That pierced the sorrowing heart.
We stood at Lethe's mournful wharf
And saw this ship depart.

With trembling hand the old year waved
A signal of farewell.
The ship—she passed from mortal sight,
Death's mystic shadows fell.

From lands to which that ship had gone
No message e'er will come,
Eternity her mystery keeps—
With awe our lips were dumb.

We dreamed of what the year had been,
Of victories that were won.
The "foal rule of life" was learned,
Before the "sands were run."

And when that ship was anchored safe
In some bright haven fair,
The Old Year's treasured book of life
A record pure would bear.

Discordant notes—they oftentimes marred
The Old Year's sweet, glad song.
But Love—she breathed her notes of peace
To quell the riotous throng.

And thus the Old Year lived and died
A conqueror, in the strife,
And bade us higher grades to seek
In the great school of life.

Hark! from our reverie we wake,
'Tis chimes so sweet and clear
That with a tender cadence falls
Upon the listening ear.

We turn to seek from whence there comes
The song so sweet and true,
'Tis the ne'er ending stream of Time
With eagerness we view.

And lo! upon her bosom glides
A ship in royal pride,
And proudly down the stream she comes
Upon the moaning tide.

The banners wave, and sweet voiced bells
Their notes of joy repeat.
And there upon that queenly ship,
The bright New Year we greet.

'Tis royal welcome that we give;
He bows with regal grace,
He wears the smiles of beauty,
And joy lights up his face.

He speaks in accents tender
A message fraught with love,

\$1.35

See What the Legislature Does!!

\$1.35

The Senatorial Fight is Warming Up

WATCH IT!

Read all of the Laws Passed!!!

The Daily Clarion-Ledger, Jackson, Miss.

Will give you all of this information and be sent to any address during entire session for

Only \$1.35.

Weekly entire session 35 cents.

The Official Journal of the State and the only paper that publishes all laws passed.

\$1.35

He comes with light and wisdom,
The noblest truths to prove.

Just where the Old Year ended
The work of his pure soul,
Begin the New Year's duties,
'That lead on toward's life's goal.

When life's school day is ended
The ships on Lethe's tide,
Will bear us to some mystic clime
Where joys fore're abide.
—Ada Christine Lightsey,
Daleville, Miss.

Animals That Weep.

Travelers through the Syrian Desert have seen horses weep from thirst. A mule has been seen to cry from the pain of an injured foot, and camels, it is said, shed tears in streams. A cow sold by its mistress, who had tended it from calfhood, wept pitifully. A young soko ape used to cry with vexation if Livingstone didn't nurse it in his arms when it asked him to. Wounded apes have died crying, and apes have wept over their young ones slain by hunters. A chimpanzee trained to carry water jugs broke one and cried, which proved sorrow, though it wouldn't mend the jug. Rats, discovering their young drowned, have been moved to tears of grief. A giraffe which a huntsman's rifle had injured, began to cry when approached. Sea lions often weep over the loss of their young. Gordon Cummings observed tears trickling down the face of a dying elephant. And even an orangoutang when deprived of its mangrove was so vexed that it took to weeping. There is little doubt, therefore, that animals do cry from grief or weep from pain or annoyance.—Harper's Weekly.

WITH HOOKWORM

WITHOUT HOOKWORM

HOOKWORM EGGS SEEN THROUGH MICROSCOPE

MALE HOOKWORM **FEMALE HOOKWORM**

HOOKWORM (MAGNIFIED)

HEAD MAGNIFIED 1000 TIMES

IS THE HOOKWORM SAPPING YOUR LIFE BLOOD?

If you eat well but keep thin, and if you feel tired and lazy without another cause, you probably have HOOKWORM disease. (Uncina larvae). Millions of minute worms the head of each armed with hook-like teeth by which it anchors itself to the lining membrane of the intestine, thus sucking its blood into the flesh and sucking the life blood day and night.

MOST COMMON DISEASE IN THE SOUTH.

Hookworm is an old disease, but recent tests by army surgeons and specialists show that it is vastly more common than formerly supposed. It is contracted by handling damp soil or eating uncooked fruits or vegetables. Nine out of ten school children and hundreds of thousands of grown people in the South have the disease. Every community has some cases. There is no pain, but it causes weakness and leads to other diseases.

TREATMENT INVARIABLY CURES.

The "Taylor Prescription," originated by Dr. J. N. TAYLOR, a prominent physician of Jacksonville, Fla., contains a substance that kills the worms, so that they loosen their hold, also a mild laxative that brings them away. The Taylor Prescription is perfectly harmless even to those who have not the disease, so no one need hesitate to take it. The Taylor Prescription cannot be filled at ordinary drug stores, but a complete treatment with full directions will be mailed postpaid to any address on receipt of \$1.00. It cures quickly and without fail. Send postal money order or registered letter. If personal check is sent add 10 cents for exchange. Address: Dr. J. N. TAYLOR, Managing Physician, Hookworm Remedy Co., Jacksonville, Fla.

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Best Science Building in Mississippi to be erected next spring and summer!

Extensive courses in Latin, Greek, French, German, English, Mathematics, Natural Sciences, Moral Sciences, History, Bible.

Excellent Faculty, consisting of the President, nine experienced Specialists and three finely educated Assistant Professors. For Catalogue address

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CLINTON, MISS.

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What are you going to do when you leave school? WHY not learn Book Keeping, Banking, Shorthand or Telegraphy or stenography, a business man's job. This college is conducted by practical business men and when we finish with you you can step right into a position. We will help you get it. Write for circular.

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Jackson, Mississippi.

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MRS. J. D. GRANBERRY, HAZLEHURST,	President
MRS. A. J. AVEN, CLINTON,	Vice-President
MRS. GEO. W. RILEY, JACKSON	Recording Secretary

weeks ago an account of the missionary box packing of the Chitto Association was in The Record. I am sending a letter from Bro. Humphreys, missionary for whom the

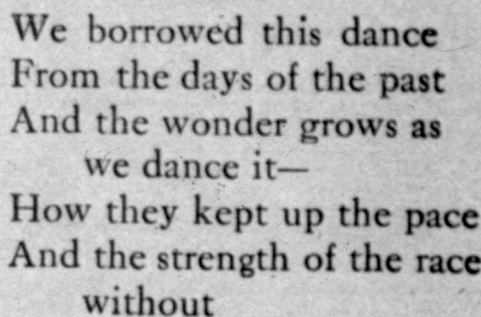
ters laden with every deli-
cious could tickle the palates of
the serving the guests as they
entered about the parlor, hall
and dining room, with the great dou-
ble door thrown open making one

are made fit nicely.

to All Other
am Gallagher
ew Orleans.
ROYALIN
wo years,
eing super

Treats All Diseases of the EYE,
EAR, NOSE and THROAT. Offices:
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and a salary while you are studying. If you will come here and graduate from our UNIVERSITY, taking Bookkeeping or Shorthand and Typewriting, and, if, at the time of graduation, we fail—beyond the shadow of doubt—to produce an ABUNDANCE of evidence to show that our courses are FAR, FAR SUPERIOR to any other in this territory, we will refund ALL of your MONEY for BOOKS and TUITION, pay ALL of your BOARD, and ABSOLUTELY pay you a REASONABLE salary for the time.

Does not the above prove, BEYOND ALL DOUBT, that we have UNLIMITED confidence in our work? All we want is an opportunity to prove our claims. Will you put us to the test, please.

HARRIS BUSINESS UNIVERSITY.
Jackson, Miss.

GET AN I.H.C. GASOLINE ENGINE TO WORK FOR YOU

I. H. C. engines and prosperity are going hand-in-hand on thousands of farms. I. H. C. gasoline engines are the farmers' willing workers that do not ask for wages or days off or refuse to work when the weather is bad.

Just give the wheels a turn—and a whole string of your other machines will get busy. You can run half a dozen of them at once, if you like—sawing, grinding, churning, separating cream, pumping water, etc. Your simple, powerful I. H. C. gasoline engine will furnish power for them all.

One great advantage of these engines is their ever readiness. They enable you to do your hardest jobs faster, better and easier than ever you have been able to do them before.

There are hundreds of places where you would like to use a power—sometimes for just a little while, other times for a long, steady run. Many a time you can have the job done with your I. H. C. gasoline engine before you could even get ready with your old-style power. If it's a long, steady run, like a day's job of sawing wood, the engine will keep your saw going steadily hour after hour. The engine will take care of itself—all you have to do is to just saw wood.

The expense is only a few cents for gasoline for the whole day's work. There's no waste of the fuel in starting up. And all expense stops the instant the work stops.

You need an I. H. C. engine to take the short cut on your work. Figure on the matter—see how soon it will pay for itself by getting full service for you out of your other machines. The engines are simple and easy to understand. You will have no trouble in learning to operate one of them.

Go to our local agent and look over the line. It includes an engine for every section and every use, of all sizes and all costs, for all farm uses—vertical and horizontal (both stationary and portable); engines on skids; sawing, pumping and spraying outfits. It also includes I. H. C. gasoline tractors—first-prize gold-medallion—the best all-round farm tractor by test.

Call on our local agent in your town and talk the matter over with him. He will supply you with catalogues and all information. Or, if you prefer, address us for catalogue and full particulars.

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Chicago, U. S. A.

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Paid in Capital Stock \$30,000.00. Established 41 Years.
We grow the first Frost Proof Plants in 1868. Now have over twenty thousand satisfied customers. We have proved and sold more cabbage plants than all other persons in the Southern States combined. Why? Because our plants are the best and we send your money back, the ones that will for the next season.
We sow three tons of Cabbage Seed per season. Also grow full line of Strawberry Plants, Fruit trees and ornamentals. Prices on Cabbage Plants—in lots of 500 at \$1.00; 1,000 at \$1.50; 2,000 at \$2.00. Prices on Strawberry Plants—in lots of 500 at \$1.00; 1,000 at \$1.50; 2,000 at \$2.00. Our special express rate on plants is very low.
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In electro-therapeutic and X-ray.
Treats all forms of nervous and skin diseases; rheumatism in all its forms, neuralgia, paralysis, headache, backache, goiter, all forms of indigestion, constipation and skin diseases, cancer and ulcers of all kinds.

Relieves stricture, prostatitis, mating or outlin.

Removes moles, warts and all small tumors.

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DEATHS.

Mrs. E. T. Simmons.

On the evening of October 22, 1909, the angels visited the home of Mr. E. T. Simmons and claimed for their own Tee—his wife. She was the daughter of Mr. and Mrs. Elbert Collum, of Flora, Miss. She was born near Hollandale, Miss., in 1880. Her parents moved to Madison county while she was quite small, spending most all the years in Madison county. She was a consistent member of the Flora Baptist Church, from the tender age of nine years, always ready and on time at Sunday school and prayer-meeting. She served as organist for several years. She was a devoted daughter, sister and wife. Ever thoughtful of others, ready to lend a helping hand, amiable disposition, always looked on the bright side, and trusted her Savior whom she loved to serve. In the loss of this dear one we submissively bow. We know God never makes a mistake. He replenishes his flower garden with his purest plants ever to bloom in his heavenly home.

It matters not, on earth, For God himself is everywhere, When earthly things are swept away, Then will begin the heavenly day. The lovely hands are laid away, To show 'hat He will well provide, Will all our heavy burdens bear, And all our grief and sorrow share. The peace of God! O blessed peace That fills the heart and calms our fear, That bids our soul's wild tumult cease, And gives us sunlight through our tears.

The peace of God, the promised peace So rich, so deep, on us bestow, Then shall our faith and love increase And earth become a heaven below. Until we meet in that heavenly home above

Where there is no more parting.
A Friend.

RESOLUTIONS.

Adopted by the Ladies' Aid and Missionary Societies of West Point Baptist Church on the death of Mrs. W. S. Coleman.

Whereas, it has pleased our Heavenly Father to remove from our midst our dear sister, who was so faithful and true while her health remained:

Therefore, be it resolved, That while we have sustained a great loss, in that her modest and gentle bearing, and her faithful service to the Master was pleasing to behold, we bow in humble submission to His will, remembering that our loss is her eternal gain.

Second, That we tender to the bereaved family our profound and sincere sympathy in this their time of great bereavement.

It is sweet to know that some day we shall see her, and know her as she is, and while we mourn with her loved ones, we know that ere long God will lift the veil and we shall see our dear sister, with other loved

FREE TO THE RUPTURED

A New Home Cure that Anyone Can Use Without Operation, Danger or Loss of Time

Mark on the diagram the location of the rupture, answer the questions and mail this to me, and begin your cure at once.



Dr. W. S. RICE,
948 Main Street,
Adams, N. Y.

Age _____
Cause of Rupture _____

Name _____
Address _____

ones gone before, to that beautiful land.

Third, That a copy of these resolutions be sent to The Baptist Record, The West Point Leader, a copy spread on the minute book and one sent to the family.

Mrs. M. F. Van Landingham,
Mrs. Robert Brinker,
Mrs. E. J. Ellis.

RESOLUTIONS.

Adopted by the Aid and Missionary Societies of the West Point Baptist Church.

Whereas, it has pleased our Heavenly Father to bereave our dear sister, Mrs. Montgomery, of her eldest son, Lide, who was just budding into young manhood, and who was such an active and devout Christian, and upon whom his parents had built such fond hopes in the Christian life:

Therefore, be it resolved, That we tender to Mr. and Mrs. Montgomery our sincere and loving sympathy in this, their heavy loss and great bereavement, and bid them look up higher and seize the many precious promises in God's Word for their solace and comfort.

That a copy of these resolutions be sent to The Baptist Record, West Point Leader, a copy be spread on the minute book, and a copy be sent to the family.

Mrs. M. F. Van Landingham,
Mrs. E. J. Ellis,
Mrs. Robert Brinker.

Married Them On Crutches.

Pastor G. W. Riley of Griffith Memorial, happened to a serious accident on last Monday from a fall on the ice. He has been in bed most of the time since, unable to walk a step. It was only a severe bruise, having fallen on the hip. On Sunday afternoon he married a couple on crutches (that is, the preacher was on crutches), and at 7 o'clock preached to his people while sitting in a chair.

Griffith Memorial closes the old year and enters the new out of debt as to running expenses.

MEASLES-DAVIS.

At the home of the bride's parents, Mr. and Mrs. John Davis, Pulaski, Scott county, Miss., at 3:15 p. m., Rev. Jno. F. Measles and Miss Estelle Davis were happily married.

Thursday, December 30, 1909.

THE BAPTIST RECORD

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years."

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy."

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

Gregory's

Improved Yellow Globe Onion Seed

Best rust-resisting onion seed ever put on the market. Thoroughly tested by the largest onion growers. A tremendous cropper. Our customers in 1909 harvested over 800 bushels per acre. \$1.25 per pound, prepaid.

GREGORY'S NEW SEED CATALOGUE is the handsomest catalogue ever issued. Contains choice selections of flower and vegetable seeds and is full of practical information for farmer and gardener. Write for a copy—it's free.
J. J. H. Gregory & Son, Marblehead, Mass.

Salesmen Wanted.

Immediately. To cover Mississippi and eastern Louisiana territory. Commission proposition. Salesmen of energy and ability earn \$250 per month. Complete assortment Seamless Hosiery, Underwear, Sweaters and Undershirts, sold direct from Mills in New York to consumer.

J. P. Tull, Gen. Agent,
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Handsome new \$75,000.00 building, 15-acre campus, in Tennessee blue grass region, supplying the fat of the land for the table. Healthful climate, highest educational traditions, Christian influence and home comforts. Trained nurse in the infirmary. Physical culture, faculty of 28, individual attention. One price and no fees. 251 enrolled the second year. For catalog, etc., address,
J. HENRY BURNETT, Pres. or J. MURFREESBORO, Tenn.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALWAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

Cards, circulars, book, newspaper, from \$5. Large money. Print for others, big profit. All easy, rules sent. Write factory for price catalog. TYPE, paper, etc.
The Press Co., Meriden, Ct.

The occasion was very quiet, witnessed by a few special friends. No man ever married a purer, sweeter woman than Bro. Measles. May the Lord's blessings go with them to Luling, Texas, where the groom is pastor.

T. J. Miley.

The Moor and His Horse.

The horsemanship of the Moors is primitive and entirely successful, says the London Spectator. A Moor never walks when he can ride, and never by any chance gets off to ease his beast. How a Moorish pony would have chuckled at the weary walks enforced on tired men by well-meaning cavalry colonels in South Africa! He would have said to himself: "I don't think much of animals that can't carry fifteen stone fifteen hours a day; I must be a really superior kind of beast."

The Moorish (and Goumier) horse always spends his night in the open; he is never groomed nor clipped; his youth is passed wandering untended over the vast fields. When in work he gets all drink before his feed in the evening. From 7 a. m. to 7 p. m. he expects to work and to work hard without bite or sup. His saddle is a wooden tree super-imposed on at least half a dozen folded blankets, the thickness of which often reaches six inches, and he never gets a sore back.

The Improvement of Business.

No one improves others less than the man who assumes the obligation of improving everyone. The improving of souls is God's business, not ours. Our chief duty is simple; it is to believe in and recognize and appreciate the tremendous good that there is in everyone around us, and to be more interested in that good than in our notion of what is lacking. For our notion about other people's lacks is often a very mistaken notion, and the more prominence we give to it the more mistaken it is likely to grow. It may even breed a lack where none existed. No one was ever made better by seeing that some one else counted him deficient; many a one has been pushed down that way. That man really helps most to develop and improve others who is most heartily confident of the unlimited merit that is in them, and who shows his confidence. He irresistibly lifts up and improves others because he does not intimate that they need improvement. Love, admiration, and confidence are charter members of any improvement society that deserves the name.—S. S. Times.

FREE TO YOU—



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from this cure—your mother, your sister, your daughter, your mother-in-law, or your friend. I want to tell all women about this cure. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths, also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feelings up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, when caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Thousands of women have cured themselves with my home remedy. It cures all, and effectively cures Leucorrhoea, Green Discharges, and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you how strong, plump and robust. Just send me your address, and the free ten day's treatment is yours. Also the book. Write today, as you may not see this offer again. Address
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The quickest selling household article made. Particulars from BELLER
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Best Alloy Church and School Bells. Mailed Free. The C. B. BELL CO., Baltimore, Md.

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Prescribe This "Ad"

For Immediate or Future Use

If you do not need a new hymn book now, you will at some future time. This will greatly simplify the question of selecting the best.



"Precious Jewels of Sacred Song"
By W. Howard Doane
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THE CAT'S EXPLANATION.

You ask the reason, little friends, Why cat's don't wash their faces, Before they eat, as children do In all good Christian places.

Well, years ago, a famous cat, The pangs of hunger feeling, Had chanced to catch a fine young mouse, Who said, as he ceased squealing,

"All genteel folks their faces wash Before they think of eating!" And, wishing to be thought well-bred, Puss heeded his entreating.

But when she raised her paw to wash, Chance for escape affording, The sly young mouse then said good-by, Without respect to wording.

A feline council met that day, And passed, in solemn meeting, A law forbidding any cat To wash till after eating.

TWELFTH-NIGHT CAKE.

Beat one-fourth of a pound of butter to a cream, add one-fourth of a pound of white sugar, three well-beaten eggs, a pinch of salt, two cups of flour in which have been sifted two teaspoonfuls of baking-powder, the grated rind of half a lemon, one-fourth of a pound of cleaned currants, one fourth of a pound of seeded raisins and two ounces of mixed candied peel cut in tiny chips. Beat all thoroughly together. Thoroughly wash and sterilize a button and a dime, and drop them in the dough. Turn into a cake-pan lined with buttered paper and bake in a moderate oven until done. Let the cake get quite cold before using it, then turn it upside down and the underside so it will be even and smooth.

For a rich and delicious icing make a thick paste with the whites of seven fresh eggs, two and one-half pounds of powdered sugar and one-half teaspoonful of lemon-juice. Spread it over the cake with a thin, broad-bladed knife or spatula, occasionally dipping it in cold water. Until the icing is hard. Ornament Let the cake stand twenty-four hours the cake in any way preferred.

An English Twelfth-night cake is very pretty. After icing it as directed above small red and white candles are arranged alternately over the hardened icing in the form of a star, each candle having a circle of pink-tinted icing piped around its base. The cake is garnished around its base with a thick wreath of red-berried holly, and before it is placed on the table the candles are lighted.—Woman's Home Companion.

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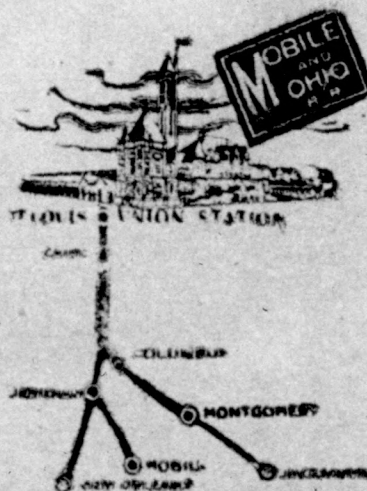
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is a secret in giving millions they can be given in such a way that the good will behind them fight of rather than the mere cents. A woman's heart is the key. Men send gifts, women send love. Helen Gould meets her services with the sailors, as to lone watchmen on her streets; Mrs. Sage asks the work in the street what his family eat; Mrs. Vanderbilt goes to the suffering in her hospital, bringing flowers and cheer; Miss meets the girl strange to the station and starts her safety. The man philanthropist sends the bundle of letters over private secretary.—Van Nostrand Magazine.

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CONSIDER THESE THINGS.

(L. A. Duncan).

Great changes are taking place in the religious world. Many of them are of a seemingly unimportant nature, but that is a mistake. Baptists have been led from their moorings more than many suppose. We have been following the "usage" of "fathers" rather than the apostles; writings of commentators rather than the Word direct. To make matters worse, some of the practices of our bodies than our churches have borrowed, and copied.

There is a leaning towards episcopacy in some respects. The one idea for a city is held by millions of influence, and practical copies may soon follow. If not, it is in existence. This is a time of weakness, being opposed by the example and teaching of the Testament. The "go" of the

gospel indicates a branching out and establishment of strategic points.

Next, the Lord's Supper is administered often rather than a sort of figure for "communion," than a memorial feast, after the order of the Passover. This is by no means confined to Baptists. One denomination of Christians go through the form every Lord's day; another carries the elements to private residences for individuals, and a third uses it as a means of grace and salvation. It is erroneously called "communion," though having nothing to do with fellowship.

Then, there is the "sermon," borrowed from the heading of a chapter in Matthew's gospel. It is supposed to be a discourse from a scripture text; but there is only one discourse in the New Testament explicitly noting such an instance. On the other hand, many sermons from the pulpit do not magnify the gospel, nor teach sound doctrine as enjoined. The teaching element is frequently left out.

Church buildings are erected after the plan of the Jewish temple, for public worship, without example in the New Testament. They are called by some denominations "cathedrals," imitated, evidently, by Baptist churches in this day. We do not need edifices for formal service, but places for training in Christian work. The present Sunday School idea comes nearer the requirement of Jesus' last command, as given both by Matthew and Mark, than temple worship.

There is no such injunction as "come to church" to hear the gospel; it is "go, teach," etc., and James says: "Be ye doers of the Word, and not hearers only." The pulpit idea of preaching is one of the borrowed things from the Roman hierarchy; leading to the neglect of visitation and the study of God's Word. It was his that made Sunday Schools a necessity, and has brought them so prominently to the front. The whole church should be the school.

Prayer meetings are quite prominent in the New Testament. They were not only for supplication, but for thanksgiving and praise. In these days they are often neglected and the thanksgiving overlooked; while the praise is supplemental in occasional calls for "a verse or two" of some familiar hymn. The pastor may make a little talk on some passage of scripture, and a brother make a few remarks. Even in the singing the sisters are cut short by mutilating hymns.

A leading Baptist minister in the North characterizes immersion as a "form" of baptism, and our devotion to it as "idolatry." Where are we drifting? The only excuse for calling it a "form," is a claim that the word baptize has changed its meaning and has ceased to be a type of the burial and resurrection of Christ. Doctors of divinity are far from being infallible interpreters. It is well that Baptist churches are independent, with no higher authority therein for the "worldly wise than the prayerful student of God's Word, and the guidance of the Holy Spirit.

Your Liver

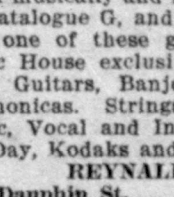
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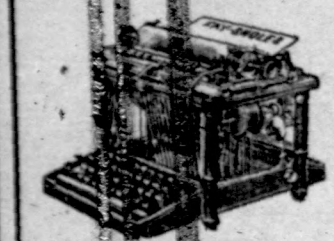
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'Zamine de harness.

Many a lesson of good or ill came to Southern children from the lips of their black slaves. Seed thoughts were sown that, lying dormant through long years, have suddenly germinated and surely borne fruit in words and deeds each after its own kind. Today memory brings back pictures of scenes separated from life's now by more than three decades of crying, toilsome, troublous years. The scenes are vivid and the potency of their lessons strong to sway life's purposes and practices. Here is one that, shining down from memory's canvass, might temper justice with mercy, check injustice, and suspend judgment till poor, toppling human nature has time to regain its equilibrium.

There was stir and no small excitement in the stable yard of an old Virginia home. The young "master's" high-mettled thoroughbred stood with foam-flecked flanks, flashing eyes and distended nostrils beside the wreck of a buggy. It was plain there was ill-wind between the hostler and the fine young horse, for now and then the spirited animal would answer to the jerks on the bits of the irate hostler by rearing and plunging, now swinging the negro's heels clear of the ground and now settling them down with a thump that threatened bones and sinews. There were excited cries, a partial quieting of the horse, then came hurried, impatient questions as to how it came about. The hostler, swallowing great gulps of rage, told how, after "rubbin an curryin Logan, I put im ter the buggy to khar im up to the gret hous, case young marster wanted ter drive. an d'rectly I tauten up de reins de hoss 'menced cuttin' capers and prancin' sidewise, till I gin 'im de whip, and den he run an jumped, ra'arh'd and pitched till de reins got tangled an' he hove de buggy gin de brick well khurb, smash it up' an' ren jump de fence wid de shafts hangin' ter him."

"Old Joe," the stable boss, listened with ill-concealed disdain, then cautiously approaching the panting horse, patted his neck and poked soothingly, then began to examine the harness, carefully unbuckling strap after strap. When

the harness had been taken off, horse sponged, covered and sabled, the old negro pointed to the harness and proceeded to lecture the young stable boy somewhat after this sort:

"Does yer see dat dere gawd Doan yer see how yer done put nigh ruind dat hoss wif yer kelessness? Done an' drug Ma John's fine buggy harness er dem burdocks 'twell de sadder cushin' an' back ban' dun cot full of de burs, an' den when I gan try ter tell you by de way move sumpin' 'rong 'bout de ge yu turn tu an' give 'im de wh and jerk de bridle 'twell he bleegeed to smash de buggy ter outen misery. Ef I wus Mrs J you'd git der cowhide, you wou Haint I tole yu er hundred ti when 'ebber de hosses doan m off right, always, fore yu use lash, 'zamine de harness? Ef yu got yer stiff brack neck br t'would er sarved yer right. M what I ses arter dis, will yer fore yu hits airry lick on 'e o' de hosses capers, yu 'zan dat harniss."

There was wisdom for the bles, and we have often thou that an echo of its prudent philosophy might help to make music of peace, within the wall home, in the rush of business amid the tests and trials of so and church life. A brusque manner, short words, a curt rejoinder to pleasantry, may mean no offense they may be but the irrepressible protest, of a galled creature, against the ill-fitting harness of life's tiresome round of duties.

Perhaps we may be powerless to refit the pinching harness, to move the irritating "burrs" that in by accident or carelessness; we can withhold the lash of sharp criticism, we can soothe the annoyance by a gracious silence when thought offers no good word to say. Since God alone sees our burdens, cares and wants strength, it is a question whether it ever becomes a duty for human hands to use the lash, but certain it is, it should never be resorted to till we have studied well heart and fully "zaminated harness."—Reprinted from Baptist Record of years ago.

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